



فیضان نماز



Blessings of SALAH

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فَيْضَانِ نَمَاز

Blessings of Salah

This has been extracted from the work of Shaykh-e-Ṭarīqat, Amīr-e-Aḥl-e-Sunnat, ‘Allāmaḥ Maulānā Abu Bilal Muhammad Ilyas Attar Qadiri Razavi داعی تبرکاتہ العالیہ, which is entitled ‘*Laws of Ṣalāḥ*.’ For further details, please consult ‘*Laws of Ṣalāḥ*.’

Translated into English by Majlis-e-Tarajim
(Dawat-e-Islami)

الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ وَالصَّلَاةُ وَالسَّلَامُ عَلَى سَيِّدِ الْمُرْسَلِينَ
أَمَّا بَعْدُ فَأَعُوذُ بِاللَّهِ مِنَ الشَّيْطَانِ الرَّجِيمِ بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

Du'a for Reading the Book

Read the following Du'a (supplication) before studying a religious book or Islamic lesson, *إِنْ شَاءَ اللَّهُ عَزَّوَجَلَّ*, you will remember whatever you study:

اللَّهُمَّ افْتَحْ عَلَيْنَا حِكْمَتَكَ وَانْشُرْ
عَلَيْنَا رَحْمَتَكَ يَا ذَا الْجَلَالِ وَالْإِكْرَامِ

Ya Allah *عَزَّوَجَلَّ*! Open the portal of knowledge and wisdom for us,
and have mercy on us! O the One who is the most honourable
and glorious!

(Al-Mustatraf, vol. 1, pp. 40)

Note: Recite *Ṣalāt-ʿAlan-Nabī* once before and after the Du'a.

Transliteration Chart

ع	A/a	ڑ	Ř/ř	ل	L/l
ا	A/a	ز	Z/z	م	M/m
ب	B/b	ژ	X/x	ن	N/n
پ	P/p	س	S/s	و	V/v, W/w
ت	T/t	ش	Sh/sh	ھ / ہ / ة	Ĥ/ĥ
ٹ	Ĥ/ĥ	ص	Ş/ş	ی	Y/y
ث	Š/š	ض	Ḍ/ḍ	ے	Y/y
ج	J/j	ط	Ṭ/ṭ	َ	A/a
چ	Ch	ظ	Ẓ/ẓ	ُ	U/u
ح	H/h	ع	‘	ِ	I/i
خ	Kh/kh	غ	Gh/gh	وِ	Ū/ū
د	D/d	ف	F/f	یِ	Ī/ī
ڈ	Ḍ/ḍ	ق	Q/q	اِ	Ā/ā
ذ	Ẓ/ẓ	ک	K/k		
ز	Ẓ/ẓ	گ	G/g		
ر	R/r				



Blessings of
Salah

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الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ وَالصَّلَاةُ وَالسَّلَامُ عَلَى سَيِّدِ الْمُرْسَلِينَ
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Blessings of Salah*

Excellence of Ṣalāt-‘Alan-Nabī ﷺ

The Prophet of mankind, the peace of our heart and mind, the most generous and kind صَلَّى اللَّهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ said to the one glorifying Allah عَزَّوَجَلَّ and reciting Ṣalāt-‘Alan-Nabī having offered Ṣalāh, ‘Present your supplication, it will be answered; ask (for anything), you will be granted!’ (*Sunan Nasāi*, pp. 220, vol. 1, Ḥadīṣ 1281)

صَلَّى اللَّهُ تَعَالَى عَلَى مُحَمَّدٍ

صَلُّوا عَلَى الْحَبِيبِ

* This has been extracted from the work of Shaykh-e-Ṭarīqat, Amīr-e-Aḥl-e-Sunnat, ‘Allāmah Maulānā Abū Bilal Muḥammad Ilyas Attar Qadīrī Razavī رَضَوِیَّ تَعَالَى عَلَيْهِ الْعَالَمِیْنَ, which is entitled ‘*Laws of Ṣalāh*.’ For further details, please consult ‘*Laws of Ṣalāh*.’

Imān-e-Mufaṣṣal [Faith in Detail]

أَمَنْتُ بِاللَّهِ وَمَلَائِكَتِهِ وَكُتُبِهِ وَرُسُلِهِ وَالْيَوْمِ الْآخِرِ

I believe in Allah عَزَّوَجَلَّ, His Angels, His (revealed) Books, His Prophets عَلَيْهِمُ السَّلَام, the Day of Judgment

وَالْقَدَرِ خَيْرِهِ وَشَرِّهِ مِنَ اللَّهِ تَعَالَى

and (I believe that) good or bad destiny is from Allah عَزَّوَجَلَّ

وَالْبَعْثِ بَعْدَ الْمَوْتِ ط

and (I believe that) there will be resurrection after death.

Imān-e-Mujmal [Faith in Brief]

أَمَنْتُ بِاللَّهِ كَمَا هُوَ بِأَسْمَائِهِ وَصِفَاتِهِ وَقَبِلْتُ

I solemnly declare my belief in Allah عَزَّوَجَلَّ as He is with all His names and attributes, and I have accepted (to obey)

جَمِيعَ أَحْكَامِهِ إِقْرَارًا بِاللِّسَانِ وَتَصْدِيقًا بِالْقَلْبِ ط

all His commands by pledging with my tongue and testifying them with my heart.

Six Kalimāt

First Kalimah – Sanctity

لَا إِلَهَ إِلَّا اللَّهُ مُحَمَّدٌ رَّسُولُ اللَّهِ ط

There is none worthy of worship except Allah عَزَّوَجَلَّ,
Muhammad صَلَّى اللَّهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ is the Prophet of Allah عَزَّوَجَلَّ.

Second Kalimah – Evidence

أَشْهَدُ أَنْ لَا إِلَهَ إِلَّا اللَّهُ وَحْدَهُ لَا شَرِيكَ لَهُ

I testify that there is none worthy of worship except Allah عَزَّوَجَلَّ. He is alone and He has no partner

وَأَشْهَدُ أَنَّ مُحَمَّدًا عَبْدُهُ وَرَسُولُهُ ط

and I testify that Muhammad صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ is His
(Distinguished) Servant and His Prophet.

Third Kalimah – Glory of Allah عَزَّوَجَلَّ

سُبْحَانَ اللَّهِ وَالْحَمْدُ لِلَّهِ وَلَا إِلَهَ إِلَّا اللَّهُ وَاللَّهُ أَكْبَرُ ط

Glory be to Allah عَزَّوَجَلَّ and all praise be to Allah عَزَّوَجَلَّ and
there is none worthy of worship except Allah عَزَّوَجَلَّ, and Allah
عَزَّوَجَلَّ is great

وَلَا حَوْلَ وَلَا قُوَّةَ إِلَّا بِاللَّهِ الْعَلِيِّ الْعَظِيمِ ط

and there is no power to keep away from sins and no ability to
do good but from Allah عَزَّوَجَلَّ who is the greatest.

Fourth Kalimah – Oneness of Allah عَزَّوَجَلَّ

لَا إِلَهَ إِلَّا اللَّهُ وَحْدَهُ لَا شَرِيكَ لَهُ لَهُ الْمُلْكُ وَلَهُ الْحَمْدُ

There is none worthy of worship but Allah عَزَّوَجَلَّ. He is alone. He has no partners. All Kingship is for Him and all praise is for Him.

يُحْيِي وَيُمِيتُ وَهُوَ حَيٌّ لَا يَمُوتُ أَبَدًا أَبَدًا ذُو الْجَلَالِ

He gives life and He gives death. He is alive; death will never come to him. The great

وَالْإِكْرَامِ ط بِيَدِهِ الْخَيْرُ ط وَهُوَ عَلَى كُلِّ شَيْءٍ قَدِيرٌ ط

and the glorified One; in His hand is goodness and He has power over everything.

Fifth Kalimah – Repentance

أَسْتَغْفِرُ اللَّهَ رَبِّي مِنْ كُلِّ ذَنْبٍ أَذْنَبْتُهُ عَمَدًا أَوْ خَطَأً

O my Rab I seek forgiveness from you for all the sins I have committed knowingly or unknowingly,

سِرًّا أَوْ عَلَانِيَةً وَأَتُوبُ إِلَيْهِ مِنَ الذَّنْبِ الَّذِي أَعْلَمُ

openly or secretly and I repent of the sins that I am aware of

وَمِنَ الذَّنْبِ الَّذِي لَا أَعْلَمُ إِنَّكَ أَنْتَ عَلَّامُ الْغُيُوبِ

and the sins that I am unaware of, for you are the knower of all the Ghuyūb (unseen)

وَسَتَّارُ الْغُيُوبِ وَغَفَّارُ الذُّنُوبِ وَلَا حَوْلَ وَلَا قُوَّةَ

and Sattār (Coverer) of all the faults and forgiver of all sins, and there is no strength and power

إِلَّا بِاللَّهِ الْعَلِيِّ الْعَظِيمِ ط

except that of Allah عَزَّوَجَلَّ, the Almighty and the Greatest.

Sixth Kalimah – Refutation of Disbelief

اللَّهُمَّ إِنِّي أَعُوذُ بِكَ مِنْ أَنْ أَشْرِكَ بِكَ شَيْئًا وَأَنَا أَعْلَمُ بِهِ

O Allah عَزَّوَجَلَّ I seek Your refuge from associating anything with you knowingly,

وَأَسْتَغْفِرُكَ لِمَا لَا أَعْلَمُ بِهِ تَبْتُ عَنْهُ وَتَبَرَّأْتُ مِنْ

and I seek forgiveness from You for (shirk) that I do not know. I have repented from it and I have detested

الْكُفْرَ وَالشِّرْكَ وَالْكَذِبَ وَالْغَيْبَةَ وَالْبِدْعَةَ

disbelief, idolatry, telling lie, backbiting, bad innovations,

وَالنَّمِيمَةَ وَالْفَوَاحِشَ وَالْبُهْتَانَ وَالْمَعَاصِيَ كُلَّهَا

tale-telling, indecency, accusations and all the sins.

وَأَسْلَمْتُ وَأَقُولُ لَا إِلَهَ إِلَّا اللَّهُ مُحَمَّدٌ رَسُولُ اللَّهِ ﷺ

I embrace Islam and say there is none worthy of worship but Allah عَزَّوَجَلَّ, Muhammad is the Prophet of Allah عَزَّوَجَلَّ.

Method of Wuḍū

It is Mustahab to sit on an elevated place facing the Qiblaḥ. It is Sunnah to make the intention for Wuḍū. Intention is the purpose present in the heart. Verbal intention is preferable provided that it conforms to what is in the heart.

Therefore, make the intention as, *‘I am performing Wuḍū in order to fulfil the commandment of Allah عَزَّوَجَلَّ and to attain purity.’* Recite بِسْمِ اللَّهِ as it is also a Sunnah, rather say بِسْمِ اللَّهِ وَالْحَمْدُ لِلَّهِ, as angels will continue to write good deeds as long as one is in the state of Wuḍū.

Wash both hands up to the wrists, three times each, and after that do Khilāl (interlace the fingers of both hands to moisten the webbings and the sides) of the fingers (with the tap closed). Now perform Miswāk three times in the right & the left, the upper & the lower teeth; after each cycle, rinse the Miswāk.

Now rinse your mouth three times with handfuls of water using the right hand (closing the tap each time with the left), making sure that the water reaches all parts of the mouth; gargle, if you are not fasting.

Now sniff water three times in to the nose up to the end of the cartilage (soft part of the nose) using three handfuls (half a handful is sufficient for this purpose) of the right hand (closing the tap each time with the left). If you are not fasting, then snuffle water up to the root (top end) of the nose.

Now clean the nose with the left hand (keeping the tap closed) and insert the pinky (the smallest) finger into the nostrils. Wash the whole face three times such that water must flow on every part from the top of the forehead (the point where the hair naturally begins to grow) to the bottom of the chin and from one earlobe to the other.

If one has a beard and he is not in the state of Iḥrām (particular state for Hajj/‘Umrah) then do Khilāl (with the tap turned off) of the beard by inserting the fingers into the beard from the neck and bringing them out towards the front.

Now wash the right arm from the tips of the fingers up to and including the elbow three times and then wash the left arm in the same manner. It is Mustahab to wash up to half of the upper arm (humerus). Most people take a small amount of water in their hand and pour it over their arms towards the elbow three times. But in this method, there is risk that water would not flow over the edges of wrist and arm. Therefore, wash arms as mentioned.

Now there is no need to pour a handful of water over the arms. In fact, doing this (without a valid justification) is wastage of water. Now (with the tap closed) moisten (Mash) the head. This should be done by joining the tips

of the three fingers, other than the index fingers and thumbs, of both hands and placing them on the top of forehead. Move these fingers from the forehead towards the back of the neck without letting the palms touch the head. Each palm should then be placed on either side of the head and pulled across the sides; back towards the forehead. During this, the index fingers and thumbs should not touch the head at all.

Now use the index fingers to moisten the insides of the ears; the thumbs to moisten the back of the ears; and insert the pinky (the smallest) finger into the openings of the ear canals (holes of ears). Now moisten the back of the neck using the back of fingers of both hands. Some people, in addition, moisten the throat, the forearms and wrists; this act is not Sunnah.

Make a habit of closing the tap before moistening the head. It is a sin to waste water by leaving the tap open fully or even partially. Now wash both feet three times,

first the right and then the left, beginning from the toes up to the top of the ankles. It is Mustahab to wash halfway up the shin. It is Sunnah to do Khilāl between the fingers of both feet. The tap should be kept closed during Khilāl.

Its Mustahab method is to start doing Khilāl from little toe of the right foot to its big toe using the pinky (the smallest) finger of the left hand, and then, doing Khilāl from the big toe of the left foot to its little toe using the same pinky of the left hand. *(Common books)*

Also recite this Du'ā after Wuḍū (with Ṣalāt-‘Alan-Nabī before and after it).

اللَّهُمَّ اجْعَلْنِي مِنَ التَّوَّابِينَ وَاجْعَلْنِي مِنَ الْمُتَطَهِّرِينَ

O Allah عَزَّوَجَلَّ! Make me amongst those who repent abundantly and make me amongst those who remain pure.

(Jāmi' Tirmizī, pp. 121, vol. 1, Ḥadīṣ 55)

After Wuḍū recite Kalimah Shaḥādaḥ and Sūrah Qadr as excellences of these have been mentioned in Aḥādīṣ.

Four Farāiḍ of Wuḍū

1. Washing the face.
2. Washing both the arms including the elbows.
3. Moistening a quarter of the head.
4. Washing both the feet including the ankles.

(Al-Fatāwā al-Ḥindiyyah, pp. 3, vol. 1)

Method of Ghusl

Make the following intention in heart without uttering any word with tongue: *‘I am going to take bath for acquiring purity.’*

First wash both hands up to wrist three times. Wash excretory organs whether impurity is present over there or not. Now, if there is impurity on any part of body,

remove it. Perform Wuḍū as done for Ṣalāḥ but do not wash feet. In case of performing Ghusl on some stool, wash feet as well. Now moisten the body with wet hand, especially in winter season (during this, soap may be applied).

Now pour water three times over right shoulder, three times on left shoulder, on head and then three times on the whole body. Now shift apart from place of Ghusl and wash feet if not washed during Wuḍū. Do not face towards Qiblaḥ during Ghusl. During bath, rub all the body by hands.

Take bath at such a place where nobody could see you. If such place is not available, a man should cover his Sitr [from navel up to (including) knees] with a thick cloth. If thick cloth is not available, two or more thin cloths can be wrapped on Sitr as thin cloth will stick with the body and colour of thighs / knees may be exposed (Allah عَزَّوَجَلَّ forbid).

A woman has to take more cautions. Neither talk during Ghusl nor recite any invocation. After bath, body may be wiped with a towel etc. Wear cloths immediately after the completion of Ghusl. If it is not a Makrūh time, offering two Rak'āt Ṣalāh is Mustahab. *(Well known books of Hanafi jurisprudence)*

Three Farāiḍ of Ghusl

1. Rinsing the mouth.
2. Sniffing water inside the nose.
3. Ablution of the whole apparent body.

(Al-Fatāwā al-Ĥindiyyah, pp. 13, vol. 1)

Method of Tayammum [Wiping]

Make Niyyah (intention) to perform Tayammum (Niyyah is the name of the intention of heart and pronouncing it verbally is better. For example, make intention in these

words: *‘I am performing Tayammum to purify myself from impurity and to make myself eligible for offering Ṣalāh’*).

Read بِسْمِ اللَّهِ and, with fingers spread wide open, hit hands on some pure object that is earthen in nature (e.g. stones, limestone, bricks, walls, soil etc.) and drag the hands back and forth on that object. If hands become over-dusty, reduce excessive dust by jerking hands. Wipe entire face with hands such that no part of the face is left unwiped; Tayammum will not be valid if even a part equivalent to a hair is left unwiped.

Again hit hands on that object like before and wipe both arms from the fingertips up to (and including) the elbows. A better way to do this is to first wipe right hand with inner side of four fingers of the left hand, leaving the left thumb, starting from exterior side of fingertips of the right hand and dragging on exterior side up to the right elbow. Then, wipe with palm of left hand from

interior side of right elbow up to the right wrist dragging left palm on interior side. Finally, use the inside of the left thumb to wipe the back of the right thumb. The left arm should be wiped in the same manner using right hand. *(Al-Fatāwā Tātār Khāniyyah, pp. 227, vol. 1)*

And if wiping is done with palm and fingers jointly, Tayammum will still be valid whether traversing is done from fingers towards elbow or vice versa. But this would be contrary to Sunnah. Tayammum does not require wiping of head and feet. *(Well known books of Hanafi jurisprudence)*

Farāiḍ of Tayammum

There are three Farāiḍ in Tayammum:

1. Intention
2. Wiping hands on the entire face.
3. Wiping both arms including the elbows.

(Bahār-e-Sharī'at, pp. 353, vol. 1, part 2)

Azān

اللَّهُ أَكْبَرُ ط

Allah عَزَّوَجَلَّ is the Greatest

اللَّهُ أَكْبَرُ ط

Allah عَزَّوَجَلَّ is the Greatest

اللَّهُ أَكْبَرُ ط

Allah عَزَّوَجَلَّ is the Greatest

اللَّهُ أَكْبَرُ ط

Allah عَزَّوَجَلَّ is the Greatest

أَشْهَدُ أَنْ لَا إِلَهَ إِلَّا اللَّهُ ط

I testify that there is none
worthy of worship except Allah

أَشْهَدُ أَنْ لَا إِلَهَ إِلَّا اللَّهُ ط

I testify that there is none
worthy of worship except Allah

أَشْهَدُ أَنَّ مُحَمَّدًا رَسُولُ اللَّهِ ط

I testify that Muhammad صَلَّى اللَّهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ is the Prophet of Allah

أَشْهَدُ أَنَّ مُحَمَّدًا رَسُولُ اللَّهِ ط

I testify that Muhammad صَلَّى اللَّهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ is the Prophet of Allah

حَيَّ عَلَى الصَّلَاةِ ط

Come towards Salah

حَيَّ عَلَى الصَّلَاةِ ط

Come towards Salah

حَيَّ عَلَى الْفَلَاحِ ط

Come towards success

حَيَّ عَلَى الْفَلَاحِ ط

Come towards success

اللَّهُ أَكْبَرُ ط

Allah عَزَّوَجَلَّ is the Greatest

اللَّهُ أَكْبَرُ ط

Allah عَزَّوَجَلَّ is the Greatest

لَا إِلَهَ إِلَّا اللَّهُ ط

There is none worthy of worship but Allah عَزَّوَجَلَّ.

The Method of Replying to Azān

The Mūazzin should utter the Kalimāt of Azān with pauses. اللَّهُ أَكْبَرُ ط اللَّهُ أَكْبَرُ ط (When uttered together without

a pause) are considered one Kalimah. After uttering this, he should take a pause for the amount of time in which the replier can reply.

Not taking the pause is Makrūh and therefore, repeating such Azān is Mustahab. (*Ad-Dur-rul-Mukhtār & Rad-dul-Muhtār*, pp. 66, vol. 2)

The replier should say **اَللّٰهُ اَكْبَرُ اَللّٰهُ اَكْبَرُ** during the pause of the Mūazzin, i.e. when the Mūazzin is silent. He should reply to the other Kalimāt in the same way. When the Mūazzin says **اَشْهَدُ اَنَّ مُحَمَّدًا رَّسُوْلُ اللّٰهِ** the first time, the replier should say:

صَلَّى اللّٰهُ عَلَيْكَ يَا رَسُوْلَ اللّٰهِ

May Allah's **عَزَّوَجَلَّ** Ṣalat be upon you yā Rasūlallāh

!صَلَّى اللّٰهُ تَعَالٰى عَلَيْهِ وَاٰلِهٖ وَسَلَّم

(*Rad-dul-Muhtār*, pp. 84, vol. 2)

When the Mūazzin utters these words again, the replier should say:

قُرَّةُ عَيْنِي بِكَ يَا رَسُولَ اللَّهِ

Yā Rasūlallāh صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ! You are the solace of my eyes.

(Al-Marja'-us-Sābiq)

Each time, make thumb nails touch eyes and say:

اَللّٰهُمَّ مَتِّعْنِيْ بِالسَّمْعِ وَالْبَصَرِ

Yā Allah عَزَّوَجَلَّ! Benefit me from my faculties of listening and seeing.

(Al-Marja'-us-Sābiq)

Whoever does this, the Prophet of Raḥmah, the Intercessor of Ummah صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ will make him enter Heaven accompanying him. (Al-Marja'-us-Sābiq)

In reply to **حَيَّ عَلَى الصَّلَاةِ** ^ط and **حَيَّ عَلَى الْفَلَاحِ** ^ط say **لَا حَوْلَ وَلَا قُوَّةَ إِلَّا بِاللَّهِ** each time, and it is better to say both (what the Mūazzin says as well as **لَا حَوْلَ**) and also add:

مَا شَاءَ اللَّهُ كَانَ وَمَا لَمْ يَشَأْ لَمْ يَكُنْ

Whatever Allah **عَزَّوَجَلَّ** wanted happened and whatever He did not want did not happen.

(Ad-Dur-rul-Mukhtār & Rad-dul-Muhtār, pp. 82, vol. 2)

(Al-Fatāwā al-Ĥindiyyah, pp. 57, vol. 1)

In reply to **الصَّلَاةُ حَيْرٌ مِنَ النَّوْمِ**, say:

صَدَقْتَ وَبَرَرْتَ وَبِالْحَقِّ نَطَقْتَ

You are true and pious and have said right.

(Ad-Dur-rul-Mukhtār & Rad-dul-Muhtār, pp. 83, vol. 2)

Du'ā after Azān

اَللّٰهُمَّ رَبَّ هٰذِهِ الدَّعْوَةِ التَّامَّةِ وَالصَّلٰوةِ الْقَائِمَةِ اَتِ

O Allah عَزَّوَجَلَّ, Sovereign of Dawat-ut-Tammah and of this
established Salah! Grant to our Lord,

سَيِّدَنَا مُحَمَّدٍ الْوَسِيْلَةَ وَالْفَضِيْلَةَ وَالذَّرَجَةَ الرَّفِيْعَةَ

Sayyiduna Muhammad صَلَّى اللهُ تَعَالَى عَلَيْهِ وَاٰلِهٖ وَسَلَّم, Wasilah and Fadilah
(excellence) and the highest rank,

وَابْعَثْهُ مَقَامًا مَّحْمُودَ الَّذِي وَعَدْتَهُ وَاَرْزُقْنَا شَفَاعَتَهُ

and make him stand at the Maqam-ul-Mahmud which you have
promised him and make him our Intercessor

يَوْمَ الْقِيَمَةِ ۝ اِنَّكَ لَا تُخْلِفُ الْمِيْعَادَ ط

on the Day of Judgement. Of course, You do not do anything
against Your promise.

بِرَحْمَتِكَ يَا اَرْحَمَ الرَّاحِمِيْنَ

Have mercy on us, as You are the Most Merciful!

Method of Ṣalāh

Stand erect facing the Qiblah in the state of Wuḍū with a distance of four fingers between feet. Now raise both hands making thumbs touch the ear-lobes. Fingers should neither be too close together nor too wide apart; instead, they should remain in a normal position, palms facing the Qiblah. Eyesight should be focused at the place of Sajdah.

Now make a firm intention (in your heart) of the Ṣalāh that you are about to offer. To say it verbally is better (for example, *‘I intend to offer four Rak’āt for today’s Farḍ Zuḥr Ṣalāh.’* If you are in a Jamā’at, add the words *‘following this Imām’*). Now, utter Takbīr-ut-Taḥrīmāh (اللَّهُ أَكْبَرُ) lowering your hands and fold them below navel with right palm on the back of left wrist joint, three middle fingers straight on the back of left forearm and thumb and small finger making a loop on either side of wrist. Now recite Šanā like this:

سُبْحَانَكَ اللَّهُمَّ وَبِحَمْدِكَ وَتَبَارَكَ اسْمُكَ

Glory is to You Ya Allah عَزَّوَجَلَّ I praise You, Blessed is
Your name,

وَتَعَالَى جَدُّكَ وَلَا إِلَهَ غَيْرُكَ ط

Your greatness is exalted and none is worthy of worship
except You.

Then recite the Ta'awwuz:

أَعُوذُ بِاللَّهِ مِنَ الشَّيْطَانِ الرَّجِيمِ

I seek protection from Allah عَزَّوَجَلَّ against the accursed Satan.

Then recite the Tasmiyyah:

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

Allah's name I begin with, the Most Kind, the Most Merciful.

Then recite the whole of Sūrah al-Fātiḥah:

الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ ﴿١﴾ الرَّحْمَنِ الرَّحِيمِ ﴿٢﴾ مَلِكِ يَوْمِ
الدِّينِ ﴿٣﴾ إِيَّاكَ نَعْبُدُ وَ إِيَّاكَ نَسْتَعِينُ ﴿٤﴾ اهْدِنَا الصِّرَاطَ
الْمُسْتَقِيمَ ﴿٥﴾ صِرَاطَ الَّذِينَ أَنْعَمْتَ عَلَيْهِمْ ﴿٦﴾ غَيْرِ الْمَغْضُوبِ
عَلَيْهِمْ وَلَا الضَّالِّينَ ﴿٧﴾

All praise to Allah عَزَّوَجَلَّ, Rab عَزَّوَجَلَّ of the worlds, the most Kind and Merciful Owner of the Day of Requital. We worship You alone, and beg You alone for help. Make us tread on the straight path; the path of those whom You have favoured, not of those who have earned (Your) wrath and nor of those who have gone astray.

[Kanz-ul-Īmān (Translation of Quran)]

After you finish Sūrah al-Fātiḥah, utter آمِينَ [Āmīn] in low volume and then recite either three short verses or

one long verse that is equivalent to three short verses or any Sūrah such as Sūrah al-Ikhlāṣ.

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

Allah's name I begin with, the Most Kind, the Most Merciful.

قُلْ هُوَ اللَّهُ أَحَدٌ ۝ اللَّهُ الصَّمَدُ ۝ لَمْ يَلِدْ ۖ وَلَمْ يُولَدْ ۝

وَلَمْ يَكُنْ لَهُ كُفُوًا أَحَدٌ ۝

Say He is Allah عَزَّوَجَلَّ, the One Allah عَزَّوَجَلَّ is the Independent. He begot none nor was He begotten. And nor is anyone equal to Him.

[Kanz-ul-Īmān (Translation of Quran)]

Now bow down for Rukū' uttering اللَّهُ أَكْبَرُ. Hold knees firmly with both palms and keep fingers spread out. The back should be straight and head should also

be in the straightness of the back (not lower or higher than the back); in Rukū', focus eyesight at feet.

Recite ¹سُبْحَنَ رَبِّيَ الْعَظِيمِ at least three times in Rukū'. Then utter the Tasmī' ²سَمِعَ اللَّهُ لِمَنْ حَمِدَهُ and stand erect; the standing after Rukū' is called Qawmah. If you are a Munfarid then utter ³اللَّهُمَّ رَبَّنَا وَلَكَ الْحَمْدُ.

Then, go down for Sajdah uttering اللَّهُ أَكْبَرُ placing your knees first on the ground, then hands and then head (nose first and then the forehead) in between your hands. Make it sure that your nasal bone (not just the tip of your nose) and your forehead properly rest on the ground; in Sajdah, focus eyesight at nose; keep arms separated from sides, belly from thighs and thighs from

¹ Glory to my Magnificent Rab عَزَّوَجَلَّ

² Allah عَزَّوَجَلَّ heard whoever praised Him.

³ O our Rab عَزَّوَجَلَّ! All praise is for you.

shins (but if you are in a Jamā'at then keep arms close to sides). The tips of all ten toes should be towards Qiblaḥ with their soles flattened with the ground. Your palms should be flat on the ground with fingers facing Qiblaḥ, but do not keep the forearms touching the ground.

Now recite **سُبْحَنَ رَبِّيَ الْأَعْلَى**¹ at least three times; then lift your head (forehead first then nose), then hands and sit up straight; keep your right foot upright with its toes facing Qiblaḥ; lay your left foot flat and sit on it; place your palms on your thighs close to your knees with your fingers facing Qiblaḥ and their tips by the knees.

Sitting in between two Sujūd is called Jalsah. One must stay in this position for at least the amount of time in which **اللَّهُمَّ اغْفِرْ لِي**² **سُبْحَنَ اللَّهِ** can once be uttered (to utter

¹ Glory to my Most High Rab **عَزَّوَجَلَّ**

² Yā Allah **عَزَّوَجَلَّ** forgive me.

in Jalsāḥ is Mustahab). Now, perform the second Sajdaḥ uttering **اَللّٰهُ اَكْبَرُ** in the same way as the first one.

Now, raise the head first; then stand up with the support of your toes placing your hands on your knees. Do not lean hands unnecessarily on the ground while standing up. You have now completed one Rak'at.

In the second Rak'at, start with **بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِيْمِ** and then recite Sūrah al-Fātiḥah and another Sūrah, then do the Rukū' and Sujūd as you did in the first Rak'at.

After completing the second Sajdaḥ (of the second Rak'at) sit up straight with your right foot upright and your left foot flat. To sit after the second Sajdaḥ of the second Rak'at is called Qa'daḥ. Recite Tashahhud in Qa'daḥ:

التَّحِيَّاتُ لِلَّهِ وَالصَّلَوَاتُ وَالطَّيِّبَاتُ ط السَّلَامُ عَلَيْكَ

All types of worship i.e. oral, physical and monetary are for Allah عَزَّوَجَلَّ Salutation be upon you

أَيُّهَا النَّبِيُّ وَرَحْمَةُ اللَّهِ وَبَرَكَاتُهُ ط السَّلَامُ عَلَيْنَا

Yā Nabī صَلَّى اللَّهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ and the mercy and blessings of Allah عَزَّوَجَلَّ. Salutation be upon us

وَعَلَى عِبَادِ اللَّهِ الصَّالِحِينَ ط أَشْهَدُ أَنْ لَا إِلَهَ إِلَّا اللَّهُ

and the pious men of Allah عَزَّوَجَلَّ I testify that there is none worthy of worship except Allah عَزَّوَجَلَّ

وَأَشْهَدُ أَنَّ مُحَمَّدًا عَبْدُهُ وَرَسُولُهُ ط

and I testify that Muhammad صَلَّى اللَّهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ is His (distinguished) Servant and Rasul.

When you are about to utter the word ‘لَا’ in Tashahhūd, form a circle with the middle finger and thumb of your

right hand and put the tips of your ring-finger and the pinkie at palm; as soon as you begin to utter the word 'لَا' (immediately after 'أَشْهَدُ أَلَّ'), raise your index finger without waving it side to side. When you reach 'إِلَّا' put it down and straighten your all fingers out instantly. If you are offering more than two Rak'at, stand up erect uttering 'اَللّٰهُ اَكْبَرُ'. If it is Farḍ Ṣalāh, recite only بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِيْمِ and Sūrah al-Fātiḥah in the third and fourth Rak'at, an additional Sūrah is not needed. The rest of the acts must be performed in the same way as before.

However, if it is a Sunnah Ṣalāh or Nafl Ṣalāh, then Sūrah must be added after Sūrah al-Fātiḥah in the third and fourth Rak'at (you must remember that if you are offering the Ṣalāh following an Imām, you cannot recite anything in the Qiyām of any Rak'at, you must stand quietly). Once you have offered all four Rak'at, sit in Qa'dāh Ākhīrah, and then recite Tashahhud and the Ṣalāt al-Ibrāhīm [Durūd-e-Ibrāhīm عَلَيْهِ الصَّلَاةُ وَالسَّلَام].

اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ وَعَلَى آلِ مُحَمَّدٍ كَمَا صَلَّيْتَ عَلَى

O Allah عَزَّوَجَلَّ send Salat on (our Master) Muhammad
صَلَّى اللَّهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ and on his descendents as You sent Salat on

إِبْرَاهِيمَ وَعَلَى آلِ إِبْرَاهِيمَ إِنَّكَ حَمِيدٌ مَجِيدٌ ط

(our Master) Ibrahim عَلَيْهِ الصَّلَاةُ وَالسَّلَام and his descendents.
 Indeed you alone are praise worthy and Glorious.

اللَّهُمَّ بَارِكْ عَلَى مُحَمَّدٍ وَعَلَى آلِ مُحَمَّدٍ كَمَا بَارَكْتَ

O Allah عَزَّوَجَلَّ shower Your blessings on (our Master)
 Muhammad صَلَّى اللَّهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ and his descendents as You
 showered blessings on

عَلَى إِبْرَاهِيمَ وَعَلَى آلِ إِبْرَاهِيمَ إِنَّكَ حَمِيدٌ مَجِيدٌ ط

(our Master) Ibrahim عَلَيْهِ الصَّلَاةُ وَالسَّلَام and his descendents.
 Indeed You are praise worthy and Glorious.

Then recite any Du'ā Māšūrah e.g.

اللَّهُمَّ رَبَّنَا اِتِنَا فِي الدُّنْيَا حَسَنَةً

Ya Allah عَزَّوَجَلَّ! Our Rab عَزَّوَجَلَّ! Grant us the good of this world

وَفِي الْآخِرَةِ حَسَنَةً وَقِنَا عَذَابَ النَّارِ

and the good of the Hereafter and save us from the torment
of the Hell.

Then, to finish the Ṣalāh, first turn face towards right shoulder saying السَّلَامُ عَلَيْكُمْ وَرَحْمَةُ اللَّهِ and then towards left shoulder saying the same words. Now your Ṣalāh has completed. (*Marāqil Falāḥ ma' Hāshiya-tuṭ-Ṭaḥṭāwī*, p. 278) & (*Ghunya-tul-Mutamallī*, p. 298)

صَلَّى اللَّهُ تَعَالَى عَلَى مُحَمَّدٍ

صَلُّوا عَلَى الْحَبِيبِ

Six Pre-Conditions of Ṣalāh

- (1) Ṭahārat (purity) (2) Sitr-e-‘Awrat (veiling)
 (3) Istiqbāl-e-Qiblaḥ (4) Waqt (timings) (5) Niyyaḥ
 (intention) (6) Takbīr-ut-Taḥrīmaḥ

Seven Farāiḍ of Ṣalāh

There are seven Farāiḍ in Ṣalāh:

- (1) Takbīr-ut-Taḥrīmaḥ (2) Qiyām (3) Qirā-at
 (4) Rukū’ (5) Sujūd (6) Qa’daḥ Ākhīraḥ (7) Khurūj-e-
 Biṣun’ihī. (*Ghunya-tul-Mutamallī*, p. 256)

Thirty Wājibāt of Ṣalāh

1. Uttering **اللَّهُ أَكْبَرُ** for Takbīr-ut-Taḥrīmaḥ.
2. Reciting Sūraḥ al-Fātiḥaḥ, a Sūraḥ, or one such Qurānic verse that is equivalent to three small ones or three small verses in every Rak’at of every Ṣalāh except the last two Rak’āt of Farḍ Ṣalāh.

3. Reciting Sūrah al-Fātiḥah before the Sūrah.
4. Not reciting anything except 'أَمِينَ' and بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ between al-Ḥamd and the Sūrah.
5. Doing Rukū' immediately after Qirā-at.
6. Doing the second Sajdah after the first one (in sequence).
7. Maintaining Ta'dīl-e-Arkān, i.e. staying in Rukū', Sujūd, Qawmah and Jalsaḥ for the amount of time in which 'سُبْحَانَ اللَّهِ' can be uttered at least once.
8. Qawmah, i.e. standing erect after Rukū' (some people do not straighten their back after Rukū', it is the missing of a Wājib).
9. Jalsaḥ, i.e. sitting upright between two Sujūd (some people do the second Sajdah before they properly sit upright after the first one missing a Wājib. No matter how extreme hurry is, it is mandatory to sit

straight or else the Ṣalāḥ will become Makrūḥ Taḥrīmī and repeating such a Ṣalāḥ will be Wājib).

10. The first Qa'daḥ is Wājib even in a Nafl Ṣalāḥ. (In fact, every Qa'daḥ in two Rak'āt Nafl Ṣalāḥ is the 'last Qa'daḥ' and is, therefore, Farḍ; if someone did not do Qa'daḥ and stood up forgetfully and if he has not yet done Sajdaḥ of the third Rak'at, he must return and do Sajdaḥ Saḥw). (*Baḥār-e-Sharī'at*, pp. 712, vol. 1, part 4)

If someone has done the Sajdaḥ of the 3rd Rak'at of Nafl Ṣalāḥ, now he has to complete the fourth Rak'at and do Sajdaḥ Saḥw. Sajdaḥ Saḥw became Wājib because although Qa'daḥ is Farḍ after every two Rak'at of Nafl Ṣalāḥ, the first Qa'daḥ turned into Wājib from Farḍ because of performing the Sajdaḥ of the third or fifth Rak'at and so on. (*Marāqil Falāḥ ma' Hāshiya-tuṭ-Taḥṭāwī*, p. 466)

11. Not reciting anything after Tashahhūd in the first Qa'dāh of Farḍ, Witr or Sunnat-ul-Muakkadaḥ Ṣalāh.
12. Reciting complete Tashahhūd in both Qa'dāh. If even one word is missed, Wājib will be missed and Sajdaḥ Saḥw will be Wājib.
13. If someone forgetfully recites **اَللّٰهُمَّ صَلِّ عَلٰى مُحَمَّدٍ** or **اَللّٰهُمَّ صَلِّ عَلٰى سَيِّدِنَا** after Tashahhūd in the first Qa'dāh of Farḍ, Witr, and Sunnat-ul-Muakkadaḥ, Sajdaḥ Saḥw will become Wājib; if someone says it deliberately, repeating the Ṣalāh will be Wājib.
(Ad-Dur-rul-Mukhtār & Rad-dul-Muḥtār, pp. 269, vol. 2)
14. Saying the word 'اَلسَّلَامُ' when turning face to the right and left side is Wājib each time; saying the word **عَلَيْكُمْ** is not a Wājib, it's a Sunnaḥ.
15. Uttering the Takbīr of Qunūt in Witr.

16. Reciting Du'ā-e-Qunūt in Witr.
17. The six Takbīrāt of both Eid Ṣalāḥ.
18. Takbīr of Rukū' in the second Rak'at of both Eid Ṣalāḥ and uttering the word 'اللَّهُ أَكْبَرُ' for it.
19. Imām's doing Qirā-at in such a loud voice (that at least three persons could hear) in Jahri Ṣalāḥ such as the first two Rak'āt of Maghrib and 'Ishā and all the Rak'āt of Fajr, Jumu'ah, Eīdaīn, Tarāwīḥ and the Witr of Ramadan.
20. Doing Qirā-at with low volume in the 'Sirri Ṣalāḥ' such as Zuḥr and 'Aṣr.
21. Performing every Farḍ and Wājib in its prescribed order.
22. Doing Rukū' only once in each Rak'at.
23. Doing Sajdah only twice in each Rak'at.

24. Not doing Qa'daḥ before the second Rak'at.
25. Not doing Qa'daḥ in the third Rak'at of a four Rak'at Ṣalāh.
26. Doing the Sajdaḥ of Tilāwaḥ in case of reciting a verse of Sajdaḥ.
27. Doing Sajdaḥ Saḥw if it has become Wājib.
28. Avoiding the pause for the amount of time in which Tasbīḥ (i.e. سُبْحَانَ اللَّهِ) can be uttered three times in between two Farāiḍ, two Wājibāt or a Farḍ and a Wājib.
29. Muqtaḍī's remaining silent when the Imām is doing Qirā-at whether aloud or quietly.
30. Following the Imām in all Wājibāt except the Qirā-at.

(Ad-Dur-rul-Mukhtār & Rad-dul-Muḥtār, pp. 181, vol. 2)

(Al-Fatāwā al-Ĥindiyyah, pp. 71, vol. 1)

Du'a-e-Qunūt

اللَّهُمَّ إِنَّا نَسْتَعِينُكَ وَنَسْتَغْفِرُكَ وَنُؤْمِنُ بِكَ وَنَتَوَكَّلُ

O Allah عَزَّوَجَلَّ! We seek Your help and we seek forgiveness
from You and we have belief in You

عَلَيْكَ وَنُثْنِي عَلَيْكَ الْخَيْرَ وَنَشْكُرُكَ وَلَا نَكْفُرُكَ

and we have trust in You and we glorify You and we are
grateful to You and we are not ungrateful to You

وَنَخْلَعُ وَنَتْرُكُ مَنْ يَفْجُرُكَ ط اللَّهُمَّ إِنَّاكَ نَعْبُدُ وَلَكَ

and we abandon and stay away from anyone who disobeys
You. Ya Allah عَزَّوَجَلَّ! It is only You we worship and for only
You we offer

نُصَلِّي وَنَسْجُدُ وَإِلَيْكَ نَسْعَى وَنَحْفِدُ وَنَرْجُو أَرْحَمَتَكَ

Salah and perform Sajdah and it is You we run towards and
we come in attendance to serve You and seek Your mercy

وَنَحْشَى عَذَابَكَ إِنَّ عَذَابَكَ بِالْكَفَّارِ مُلْحِقٌ ط

and we fear torment from You; indeed Your torment is about to arrest the non-believers.

It is better to recite Ṣalāt-‘Alan-Nabī after Du‘ā-e-Qunūt.
(*Ghunya-tul-Mutamallī*, p. 417)

Those who cannot recite Du‘ā-e-Qunūt may recite:

اللَّهُمَّ رَبَّنَا آتِنَا فِي الدُّنْيَا حَسَنَةً

Ya Allah عَزَّوَجَلَّ! Our Rab عَزَّوَجَلَّ! Grant us the good of this world

وَفِي الْآخِرَةِ حَسَنَةً وَقِنَا عَذَابَ النَّارِ

and the good of the Hereafter and save us from the torment of the Hell.

Or they can recite this اللَّهُمَّ اغْفِرْ لِي (Yā Allah عَزَّوَجَلَّ!
Forgive me). (*Marāqil Falāḥ ma' Ḥāshiya-tuṭ-Ṭaḥṭāwī*, p. 385)

Du'a of Tarawih

سُبْحَنَ ذِي الْمُلْكِ وَالْمَلَكُوتِ ﴿١﴾ سُبْحَنَ ذِي الْعِزَّةِ

وَالْعُظْمَةِ وَالْهَيْبَةِ وَالْقُدْرَةِ وَالْكِبْرِيَاءِ وَالْجَبْرُوتِ ﴿٢﴾

سُبْحَنَ الْمَلِكِ الْحَيِّ الَّذِي لَا يَنَامُ وَلَا يَمُوتُ ﴿٣﴾

سُبُّوْهُ قُدُّوْهُ رَبُّنَا وَرَبُّ الْمَلَائِكَةِ وَالرُّوْحِ ﴿٤﴾

اَللّٰهُمَّ اَجِرْنِيْ مِنَ النَّارِ ﴿٥﴾ يَا مُجِيْرُ يَا مُجِيْرُ يَا مُجِيْرُ ﴿٦﴾

بِرَحْمَتِكَ يَا اَرْحَمَ الرَّاحِمِيْنَ ﴿٧﴾

Method of Funeral Ṣalāh

Muqtadi should make the following intention: 'I make the intention of offering funeral Ṣalāh for Allah عَزَّوَجَلَّ and

making supplication for this dead person, following this Imām.’ (Al-Fatāwā Tātār Khāniyyah, pp. 153, vol. 2)

Now Imām and the Muqtadīs should raise their hands up to their ears and fold them below the navel as usual whilst saying **اللَّهُ أَكْبَرُ**, and then recite Ṣanā. After **‘وَتَعَالَى جَدُّكَ’** read **‘وَجَلَّ ثَنَاءُكَ وَلَا إِلَهَ غَيْرُكَ’** then without raising the hands, say **اللَّهُ أَكْبَرُ** and recite Ṣalāt al-Ibrāhīm.

Without raising the hands again, say **اللَّهُ أَكْبَرُ** and now recite the supplication (the Imām should say the Takbīrāt loudly whilst the Muqtadīs should say in low volume. Both Imām and Muqtadīs should recite remaining invocations in low volume).

After the supplication, say **اللَّهُ أَكْبَرُ**, unfold the hands and perform Salām on both sides. *(Marāqil Falāh ma' Ḥāshiya-tuṭ-Ṭaḥṭāvī, p. 584)*

Units of Funeral Ṣalāh

There are 2 units of funeral Ṣalāh:

1. Saying **اللَّهُ أَكْبَرُ** four times.
2. Qiyām. (*Ad-Dur-rul-Mukhtār & Rad-dul-Muhtār*, pp. 124, vol. 3)

Supplication for Funeral of Adults

(Man and Woman)

اللَّهُمَّ اغْفِرْ لِحَيِّنَا وَمَيِّتِنَا وَشَاهِدِنَا وَغَائِبِنَا

O Allah **عَزَّوَجَلَّ**! Forgive all of our living ones and all our dead ones, and all those who are present and all those who are not present,

وَصَغِيرِنَا وَكَبِيرِنَا وَذَكَرِنَا وَأُنْثَانَا

and all our young ones and all our old ones, and all our men and all our women.

اللَّهُمَّ مَنْ أَحْيَيْتَهُ مِنَّا فَأَحْيِهِ عَلَى الْإِسْلَامِ

Ya Allah عَزَّوَجَلَّ! Whomever you keep alive from among us,
keep him alive in Islam,

وَمَنْ تَوَفَّيْتَهُ مِنَّا فَتَوَفَّهُ عَلَى الْإِيمَانِ ط

and whomever of us you make die, make him die with faith.

Du'a for a Male Minor

اللَّهُمَّ اجْعَلْهُ لَنَا فَرَطًا وَاجْعَلْهُ لَنَا أَجْرًا

O Allah عَزَّوَجَلَّ! Make him a fore-runner to become support for
us, and make him recompense for us,

وَذُخْرًا وَاجْعَلْهُ لَنَا شَافِعًا وَمُشَفَّعًا ط

and make him our intercessor, and the one whose intercession
is accepted.

Du'ā for a Female Minor

اللَّهُمَّ اجْعَلْهَا لَنَا فَرَطًا وَاجْعَلْهَا لَنَا أَجْرًا

O Allah عَزَّوَجَلَّ! Make her a fore-runner to become support for us, and make her recompense for us,

وَذُخْرًا وَاجْعَلْهَا لَنَا شَافِعَةً وَمُشَقَّةً ط

and make her our intercessor, and the one whose intercession is accepted.

(Mishkāt-ul-Maṣābīḥ, pp. 319, vol. 1, Ḥadīṣ 1675)

(Al-Fatāwā al-Ḥindiyyah, pp. 164, vol. 1)

The Very First Question on the Day of Judgement

The beloved and blessed Prophet ﷺ said, ‘On the Day of Judgement, the very first question that will be asked to man out of his deeds will be about Ṣalāḥ; if his Ṣalāḥ is correct he will succeed but if it is incomplete, he will be disgraced and will suffer loss.’

(Al-Mu’jam-ul-Awsaṭ, pp. 32, vol. 3, Ḥadīṣ 3782)

Nūr for Muṣalli

The Holy Prophet ﷺ said, ‘The one who secures his Ṣalāḥ, the Ṣalāḥ will be Nūr, evidence and salvation for him on the Day of Judgement; and the one who does not protect it, there will be no Nūr, evidence or salvation for him on the Day of Judgement and such a person will be kept with Pharaoh, Qārūn, Ḥāmān and Ubay bin Khalaf on the Day of Judgement.’

(Musnad Imām Aḥmad, pp. 574, vol. 2, Ḥadīṣ 6587)

Whom will People be Resurrected With?

Dear Islamic brothers! Sayyidunā Imām Muhammad Bin Aḥmad Ṣāḥabī رَحِمَهُ اللهُ تَعَالَى narrates, ‘Some honourable scholars رَحِمَهُمُ اللهُ تَعَالَى say that the one who abandons Ṣalāh will be resurrected with Pharaoh, Qārūn, Ḥāmān and Ubay Bin Khalaf on the Day of Judgement because people usually abandon their Ṣalāh due to wealth, rule, ministry and trade.’

The one who abandons his Ṣalāh due to being occupied with state affairs will be resurrected with Pharaoh. The one who abandons his Ṣalāh owing to his wealth will be resurrected with Qārūn. If the reason of abandoning Ṣalāh is ministry, he will be resurrected with Pharaoh’s minister, Ḥāmān and if the reason of abandoning Ṣalāh is busyness in trade, he will be resurrected with Ubay Bin Khalaf, the head trader of the unbelievers in Makka-tul-Mukarramah.’ (*Kitāb-ul-Kabāir*, p. 21)

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The Blossoming of Sunnah

By the Grace of Allah ﷺ Sunnahs of the beloved and blessed Prophet ﷺ are extensively learnt and taught in the congenial Madani Environment of Dawat-e-Islami, a global non-political movement for the propagation of Quran and Sunnah.



It is a Madani request to spend the whole night in the weekly Sunnah Inspiring Iktida' commencing after Salât-ul-Maghrib every Thursday in your city. Habitualize yourself to a punctual travel in the Madani Qafilah with the devotees of the Holy Prophet in order to learn the Sunnah and fill out the Madani In'âmât booklet daily practicing Fikr-e-Madanih (Madani Contemplation) and submit it to the Zimmadar (relevant representative of Dawat-e-Islami) of your locality. By the blessing of this, ﷺ you will develop a mindset and a yearning to protect your faith, adopt the Sunnahs and be averse to sins.



Every Islamic brother should develop the Madani Mindset that "I must strive to reform myself and people of the whole world ﷺ."



In order to reform ourselves, we must act upon the Madani In'âmât and to reform people of the entire world we must travel in the Madani Qafilah ﷺ.

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